Education of Harmoniously Developed Personality in the Doctrine of Eastern Martial Arts

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ANNOTATION

This article discusses human health in the teachings of oriental martial arts, and the important role of oriental martial arts in educating young people in physical, mental, spiritual and aesthetic spirit.

KEYWORDS: *Singles, perfect man, physical, spiritual, spiritual and aesthetic, moral, intellectual, body and soul.*

It is well known that every person living in an existing society must be fully developed, because people are not born with a combination of spiritual, spiritual, physical and mental qualities. The development of these qualities depends on those social conditions and the existing system of upbringing. Physical education is one of the most important aspects of education. The social environment places all-round harmonious development as an internal requirement of the biological development of human organs and systems at all times and in all places. Therefore, any form of education used in human education is inextricably linked with the process of physical education. Without it, a comprehensive harmonious upbringing will not take place. There is an open debate in dialectical, materialist philosophy, and the natural sciences about the relationship of physical education to other forms of education. they deny. It is scientifically based that only in the laws of the process of physical education it is possible to regulate all-round physical harmonious development. I.M. Sechenov and I.P. Pavlov's scientific research in the natural sciences has already been scientifically and practically proven [1].

In the study of Oriental martial arts, students develop "technical and tactical skills" that provide purposeful management of activities, "self-improvement" that harmonizes with the world around them, "strengthening moral and human qualities" that help regulate behavior, purity, friendship, anger and Scientific innovation on such guiding principles as "moral and ethical qualities" that shape the distinction between hatred and right and wrong, incorporated into the content of physical education classes in secondary schools and sports clubs for children and adolescents. . Although the word “perfect person” is pronounced in one word, it is based on various disciplines such as physical, mental, moral and aesthetic. In Figure 3 we can see the principles of a comprehensively developed “model” of a young athlete.

In martial arts, the social status of Eastern martial arts is high in the expression of social values, principles and ideals, such as the organization of leisure time to strengthen health, physical fitness, social activism and sincerity in human interaction.

In martial arts training in the East, great attention is paid to physical training. Exercise plays an important role in making a fighter strong. Oriental martial arts classes form components such as “step-by-step”, “endurance”, “consistency”, “adequacy”, “differentiation”, “strength”, “reaction-strength”, and “development of coordination skills” that provide an effective impact on students ’personal development.

In the process of physical training, each organism is processed through Eastern martial arts. Every joint in the body, from the head to the internal organs, is processed to ensure the health of the body. Every exercise is purposeful and planned, from simple to complex, from slow to high, from bad to good, from weakness to strength, and to high results. It is strictly forbidden to sparring newcomers at once. It is obvious that it is very important for coaches to have pedagogical skills in teaching physical training or martial arts and to organize lessons in a methodologically correct way. Properly organized classes help young people to grow up to be physically strong, mentally active, spiritually and aesthetically educated individuals. Such young people will be brave, courageous and patriotic people. Whether he is a boy or a girl. From this we can conclude that the role of physical training in eastern martial arts is incomparable.

Spiritual education in Eastern martial arts. The origin of Eastern martial arts is the philosophical and pedagogical views of the Daoist thinkers, which are reflected in the humanities and natural sciences of ancient China. It is well known that in the Taoist imagination, human nature is that everything in the universe is like Earth and Heaven. According to their teaching, at the beginning of existence, light air and ether rise into space and form the sky, while heavy air and ether fall down and form the earth. From the tiny particles of the earth and sky (Jin), In and Yan are formed, which are characterized by the interdependence of two opposing forces, darkness and light, heat and cold, good and evil, fighting each other and constantly exchanging. Then, growing from each other, they move to the boundary level and replace each other. Then the reverse begins. And this process does not end, because the movement in the universe is constant.

Man can see himself as the center of this universe and achieve the confidence, harmony, and peace he needs in his life. Constant motion and the struggle of opposing forces create a graphic image of In and Yan.

The theory of martial arts in the East is based on this image, and on this basis different views are expressed in the direction of this or that school of martial arts. According to this philosophical view, the beginning of the four seasons is derived from In and Yan. Living insects and inanimate objects are created from the same material, that is, they are the primary basis of existence and are manifested as a manifestation of the vital energy ("Tsi-spiritual power") of constantly moving and changing matter. In Chinese sources, different views have been expressed as to the conditions and processes that occur in the context of Tsi, i.e., air, breath, ether, spirit, vital energy, vital force, through the interaction of the In and Yan forces. There are different forms of tsi, which can be divided into rough, dull and pure and light. While the rough, dull types constitute the material and material essence, the pure and light types constitute the spiritual essence. The purified form of Tsi passes into the soul (Shen) and becomes the driving force of the universe.

Purified Tsi leads to complete physical, moral and spiritual recovery. This has always been a necessary prelude to the Dao and Buddhist sects, as well as to the martial arts schools of the East.

In the theory of Eastern martial arts, "Jin" is interpreted as a unit of body structure, "primordial seed", "Tsi" as a source of vital energy and movement, and "Shen" as a unit of spirit, mind and psyche. On this basis, it was believed that by exercising, the body can influence the cleansing of Jin, Tsi, and the improvement of Shen.

The philosopher Dum Chjun Shu (2nd century BC) explains the doctrine of the "five elements" (u-sin) that make up the universe as follows.

“Heaven consists of five elements: the first is wood, the second is fire, the third is earth, the fourth is metal, and the fifth is water. The tree is the beginning of the five elements, the end of the water-element change, the middle of the two-five elements. This is the sequence determined by heaven. The tree builds fire, the fire the earth, the earth the metal, the metal the water, and the water the tree.

This is the existing relationship between father and son. The tree is above, the metal is below, the fire is in front, the water is behind, and the earth is in the middle. ”[2]

One of the most acceptable ways is to bring up young people as harmoniously developed individuals through Eastern martial arts. For this purpose, the following are the main tasks of the work:

1. To show the importance of mental and physical training in the development of the individual in the martial arts of the East;
2. Promoting physical health, a healthy lifestyle in the minds of people, especially young people, about wrestling;
3. To reveal the centuries-old traditions of martial arts in the East, the teacher-student relationship, its development and its peculiarities that are not found in any other sport, and to scientifically analyze its human nature.

Aesthetic education in Oriental martial arts. The Eastern fighter must also be aesthetically educated. Aesthetic education in sports includes the education of knowledge, skills, abilities, aesthetic needs, aesthetic tastes and aesthetic considerations, which are realized through the aesthetic activities and aesthetic consciousness of this harmoniously developed generation. Aesthetic activity constitutes the needs and requirements of people. Aesthetic development is the process of formation and improvement of an individual's aesthetic consciousness and aesthetic activity. Another important factor that directly affects the formation of aesthetic education is the education system.

Aesthetic education in the formation of a fighter consists, first of all, in the ability to see and appreciate beauty in nature and in works of art. Nature has always had and will continue to have an aesthetic effect on man. We can see this in the past and present lives of the peoples of Central Asia.

Aesthetic feeling is always manifested through mental and moral upbringing. In particular, aesthetic taste is also nurtured by cultivating and nurturing the emotional and moral upbringing of children. Aesthetic taste is manifested through human behavior, behavior, culture, material and spiritual creativity. Regarding the education of aesthetic feelings, Belinsky says: “Educate children in aesthetic feelings. It is the source of all beauty and nobility. ” Aesthetic feeling is a deep spiritual feeling.

Aesthetic upbringing of a harmoniously developed generation in society means activity aimed at the development of the individual's physical development, worldview, spiritual and moral image, aesthetic taste. Aesthetic education is the most ancient and eternal value that ensures human humanity. Due to upbringing, the existence of man and society is passed from one generation to another [3].

Success in educating young people ethically depends in many ways on the culture of conducting training, such as the demandingness and entrepreneurship of teachers and mentors in organizing them properly and creating the necessary conditions for training. The culture of the lesson is that the environment in the hall is appropriate for the appearance of the students, the teacher and the facilitator.

In martial arts aesthetics, the concepts of speed, accuracy, power, and victory play an important aesthetic role. In it, the concepts of speed, accuracy and victory have an aesthetic interpretation in a number of ways. In particular, the interplay of speed and self-control can be seen as an important aspect in understanding the beauty of wrestling. Clarity is an aesthetic characteristic of martial arts. In Eastern martial arts, accuracy is an important criterion for a decisive result. In particular, momentary situations during fights and competitions create aesthetic pleasure in a person. Victory can be valued as a high aesthetic value. Indeed, victory or defeat in battle and competition does not

affect its aesthetic value, but the pursuit of victory has never been aesthetically neutral. Achieving victory requires the ability to use all technical methods and high skill.

Moral education in Eastern martial arts- it is a stage focused on the formation of strong moral feelings and etiquette skills, in which moral values are decided.

Eastern martial arts embodied a number of moral rules and values. In particular, according to martial arts traditions, a fighter always follows all the rules in everyday life and in the dodge (gym). The learner must know that the oriental martial arts ceremony begins before training and ends after training. In Eastern martial arts, the issue of moral education is given very serious attention. Martial arts always educates young people, teaches them to endure any difficulties encountered along the way. The importance of his educational significance is that he always educates the student as a person with high human qualities, such as honesty, freedom-loving, spiritually and physically strong.

The students were involved in oriental martial arts and in many cases achieved great success. Before any success can be achieved, the practitioner must first overcome himself, and in his moral culture, respect for the partner and the opponent is a priority.

There is an ancient code of samurai "Busido", which embodies the martial arts and its moral, philosophical and pedagogical views. Say or keep quiet? “Busido” as an art of interaction.

The Japanese Busido Code is a program that defines the duties, duties, manners and determination of a wrestler. In particular, the moral teachings in it lead the warrior to perfection. It emphasizes that sometimes, when we see another person’s flaws and mistakes, we tell them to open their eyes. We hope this person listens to us and recovers quickly.

Human qualities in Eastern martial arts training. Oriental martial arts teach people not only the art of striking, but also the art of self-defense. In addition, the strengthening of combat style and strategy, the harmony between the universe and man - creates an opportunity for a person to consciously change their lifestyle by perceiving harmony. At the heart of such aspirations is partly due to man’s own nature and partly due to the method and school traditions founded by the masters of martial arts.

Those who practice martial arts are called "Warriors". The fighter’s ultimate goal is not to win over the opponent, but to win over himself. The warrior must first fight himself. He must fight against his negative qualities, overcome them and achieve perfection, and form human qualities in himself. It teaches us to overcome the wrath of the Eastern monarchs and to have a beautiful human quality. There is a saying that a wrestler who overcomes his anger in single combat is a wrestler who overcomes himself. Even if a warrior is defeated, he must sincerely accept defeat based on his moral and human qualities.

“Uzbek martial arts also pay great attention to human qualities. The qualities of "Uzbek martial arts" include humility, honesty, patience, self-control, mental strength, humility, overcoming arrogance, overcoming their shortcomings, humility towards others, always being on the side of human nobility and purity, teacher and student, respect for the elderly and the young, respect for the traditions of generations, respect for the profession of others, responsibility and sincerity in their work "[4].

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